

The AMERICAN FRIEND

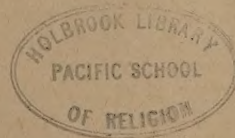
Pacific School of Religion
Berkeley, California

JANUARY 10, 1957



Rest on the Flight

By Fritz Eichenberg



(See "They Too Were Refugees," page 2)

They Too Were Refugees

Count the holy family among the millions of displaced persons, expelled and refugees. Count them among the victims of tyranny and prejudice, made homeless because of hatred and fear. Remember them when you read of Arab refugees in the Gaza strip of Palestine or of Hungarian refugees fleeing from terror and seeking a haven in Austria or in the United States. Remember Joseph and Mary and the child Jesus when you hear Church World Service workers say that the Eastern European refugee problem may grow to "enormous proportions" in the near future.

One response of Christians today is to try to blast the modern-day Herods off the face of the map. But there is a better response to the problem—today as in Herod's day. Christians can open their pocket-books to send needed supplies. Christians can open their hearts to prove God is still a refuge and strength, a present help for all who are troubled. The holy family was a refugee family but God did not abandon them. He does not abandon the homeless today. Neither can we.

The Gospel Messenger
(Church of the Brethren)

Friends and Refugee Relief

Louis Schneider, Foreign Service Secretary of the American Friends Service Committee, returned from Vienna just before Christmas and reported that "opportunities to emigrate to new homes with a real chance for a fresh start in life" was the great need of the Hungarian refugees. He stated that the refugees are predominately young men, and most prefer to emigrate to the United States, Canada and Australia, in that order.

The A.F.S.C. program of emergency relief in Austria is a joint effort of American and British Quakers. It was among the very first volunteer organizations to begin work with the refugees following the uprisings in Hungary. About 200 persons altogether have worked with the international Quaker team as volunteers in the Hungarian relief job in Austria. The large Traskirchen camp where the Quaker team had been responsible for clothing distribution was turned over to the Swedish Red Cross on December 15, and the Quakers will now turn their energies to the eastern provinces where there are thousands of scattered refugees.

One of the great problems will be warm clothing.

The present cash goal set by A. F.S.C. for Hungarian relief is \$400,000. Friends have shipped 375 tons of clothing and food from the United States and Britain. Address of the American Friends Service Committee is 20 S. 12th St., Philadelphia 7, Pa. Clothing is being collected at a number of A.F.S.C. regional offices.

* * *

A. Willard Jones, a well-known Friend who is executive secretary of the Near East Christian Council's committee for refugee work, visited refugees in Egypt in two centers in late November, including camps in the Nile Delta closed to other foreigners. The Friends Service Council has sent some funds to the office of his committee for aid to refugees in Egypt.

Paul Johnson of the American Friends Service Committee spent about ten days investigating the relief situation in Egypt in December.

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Editorials . . .

Peace Witness at the United Nations—II

This is the second of two editorials written by Errol T. Elliott after his experience of serving three weeks with the Quaker Program at the United Nations. The first editorial appeared in this journal for December 27. An editorial outlining the Quaker Program at the U.N. appeared in the December 13 issue.

It may have been due to the language by which we conversed (speaking in one's mother-tongue facilitates one's thought and communication) but I found myself, more than I wanted, advancing the ideas in conversation with the Soviet representative. He spoke English rather well and I am sure that the ideas expressed by each of us were quite well understood.

We found ourselves coming readily to the point. What about "State directed" and "free" enterprise, was the question in a second conversation, some days later. To avoid the abstractions of economic philosophy, I told him of my father and mother taking my sister and me by covered wagon to Kansas, where in the face of drouth, grasshoppers, etc., my parents made a wheat farm out of virgin prairie. In telling the story I praised the freedom of action and the self-determination that characterized my father's work.

"But would it not have been well," he suggested, "if the State had been prepared to help your father and given him guidance and implements for developing his farm?" He supported his answer to his own question at some length.

I replied that the question of service from the State to the citizen of the U.S.A. is an interesting and emerging one, and that the line at which the State and the citizen find their proper responsibilities is not always clear. I added, however, that I was glad that, in our case, my father had to fight his own battle against weather and insects, develop his farm, earn his money and improve his own equipment. If the State had helped him we might for the time being have had a more abundant life, but he might also have lost something important.

"What would your father possibly have lost?" he wanted to know. "He might have lost the necessity and the opportunity of developing his own inner resources and ingenuity. While the man was making a farm the farm was also making a man," I suggested, "and that, though not fully accepted or practiced in America is, I am sure, basic to what we call 'the American way'—a way which characterizes many other nations as truly as it does America."

The Meeting of Ideas

This conversation with the Soviet representative is but one illustration of the opportunities to share one's ideas at the United Nations. There seems to be a kind of "democracy" in the halls and lounge where anyone

feels free to approach another person, whether having a previous acquaintance or not. There was, for instance, an opportunity to express to a British representative the remembrance of Friends for the problems of that delegation in view of the Suez affair, while feeling that a grave error had been made by the invasion.

There was also an opportunity to confer with a representative from Jordan. We had a common interest in Friends Schools at Ramallah from which his wife had graduated. We had several acquaintances in common as well as a concern for the future of our schools. Again we were reminded of the bitter feelings between Israel and the Arab countries—the latter being unwilling to negotiate a settlement, for to do so would be to admit the existence of Israel as a nation, and make permanent an injustice. Such slogans as "Death to Israel," and "Drive Israel into the Sea" suggest a deep running division that can be well understood.

One can easily understand the feeling of Arabs who have been driven from their homes, by whatever causes. If the United Nations had, at that time, the strength it is now developing some other alternative to the establishment of Israel might have been developed. What now? Perhaps generations will have to come and go before there is a political settlement. It seems likely that the U.N. forces in the Sinai area may have to remain there for years. In the meantime some major economic developments will probably be started through the U.N., partly diverting attention from political animosities, but chiefly giving, a more abundant life and healthier spirit to the Middle East. On that basis political settlements can grow.

Appraisal of the United Nations

Only volumes of surveys and studies could truly present a trial balance on the U.N., but the most casual observer could hardly be wrong in ascribing the following values to this great world organization:

(1) It is an important forum which serves as a sounding board for ideas and grievances. Through the news, people at large are drawn into the problems.

(2) Though something of a show piece, it none-the-less brings into its halls great delegations of visitors, from small school children to serious political science students. The result is a continuous flow of educational values to thousands. One wishes that more persons from elsewhere on earth could come and go as do Americans.

(3) It is a creative ideational center where sharing can bring, though ever so slowly, new patterns of thought, rising from better understanding.

(4) Due to the inability of the U. N. to enforce its will there is increasing attention to the one power it does have—the moral force of world opinion.

(5) Through the Trusteeship Council and through plans of Technical Assistance the nations are learning their intertwined destiny and the necessity of working together.

(6) A better sense of values and a kind of "world conscience" is in the making.

(7) It is a place where the representatives can not only meet, but feel "at home" as members in common. They meet on "protocol" as official representatives, reflecting the positions of their respective governments, particularly in the Assembly, but they can also meet informally as persons. A group such as our Quaker staff can aid at this point. As one representative remarked, "It is one thing to meet *Ambassador* Smith and quite another to meet *Mr. Smith*." Quaker House nearby as well as the halls of the United Nations offers this opportunity.

(8) Finally, the U.N., or some such organization, is a necessity. If it were destroyed today by some world catastrophe, as indeed it could be, tomorrow some similar organization would rise to take its place. Business and political life, to say nothing of moral realities, demands it.

Opportunity for Quakers

It is important to discuss and clarify peace positions

held by Friends, but it is important to act in such light as we already have. As we work at the business of peace-making more light will come. Let us discuss, even argue, as we may, but let us also go to work!

Here is work, good work, and we are in it. Let us improve our opportunities. How? (1) As we have already done in some areas of Friends, we can send delegations of young and old to visit the U.N. and participate in seminars while there under the guidance of our Quaker staff. (2) We can throw more support to the Friends World Committee under whose auspices this service is carried on. That part of the F.W.C.C. budget which provides seminar leadership is especially important for this educational aspect of our work, but we must also give to that which brings us no personal or immediate return—the providing of Christian, Quaker emissaries of goodwill as a permanent staff at the U.N.

E. T. E.

Bringing the Human and Divine Together

Prophet Vs. Pastor

By Lorton Heusel

Following is a segment from the Quaker Lecture on "The Quaker Pastorate," given by Lorton Heusel, minister of the Chicago Friends Meeting, at Indiana Yearly Meeting in 1956. From the lecture, we have excerpted those parts which deal with the concept of the Friends ministry in terms of pastoral care as well as prophecy.

When we consider the limitations of the primitive Quaker concept of the ministry, it becomes clear that the founders were children of their times. They were in basic agreement with the thought of their day that there was a wide chasm between the "natural" and the "supernatural" world. The Reformation had said that the chasm had been hurdled by the Revelation of the Word of God which was adequate and complete. Quakers held that the chasm was also spanned by the gift of a "supernatural Light" in every soul. They agreed with their brethren that man was evil and "fallen" and could do nothing toward saving himself. The Light was planted in man's soul by supernatural will; it was not native to man.

This line of thought led early Quakers to believe that the true minister was God's tape recorder; that is, he received the message from beyond, and he merely transmitted it as a passive instrument. The minister was a spokesman for

God—a prophet—and not a teacher or interpreter because that would involve the use of human faculties which were deeply distrusted.

It is no wonder then that our ancestors depreciated education for the ministry because that requires the cultivation of the mind. They saw no possibility of bringing the human and divine together, where native powers and a caring God could cooperate in the development of healthy and whole personalities.

The consequence of this belief brought Quakerism close to catastrophe for it interfered with the cultivation and use of individual gifts. Rufus Jones believed that the Quakers' fear of education was responsible for "their failure to win a commanding place in American civilization." If our ancestors had been consistent in developing their insight regarding the "sense of the meeting," they would have advocated a "fearless education" because, through experience, they learned the necessity of checking individual light by the light of the experience of the larger community. "The Quaker ideal of the ministry, too, calls for a broad and expansive education even more than does that of any other religious body. If the particular sermon is not definitely to be prepared, then the person who is to minister must himself be prepared," wrote Rufus Jones.

We agree with Fox's assertion that Cambridge and Oxford cannot make a minister, nor can Hartford and Yale. But we are aware now, through painful experience, that reference to this fact is no longer sufficient excuse for intellectual incompetence in the ministry.

A careful reading of the writings of Quaker leaders of the past discloses that with few exceptions the gifts of the ministry were considered synonymous with prophetic preaching. A recent study by H. Richard Niebuhr shows how historically Reformation thought conceived of the pastor primarily as a preacher of the Word. In the beginning we inherited this emphasis, only dropping the word "pastor" and abolishing the laity by holding that everyone was a minister or potential prophet.

We must stress the importance of retaining for Quakerdom the free ministry under divine inspiration. But it is time to raise the question whether or not prophetic utterance adequately meets the needs of persons in community.

* * *

Recently in studying the Greek New Testament, I learned that the Greeks had four words for the verb "minister," and that when Jesus called his disciples (Matthew 10:1), Matthew used "therapo" to describe the nature of the work they were to do. Jesus called them to be therapists, healers, for "he gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity."

The advent of psychiatry and the personality sciences has documented the close relationship between

body, mind and spirit. Disturbances in any one aspect of the human organism affect the whole personality. The modern physician recognizes the relationship of the mental and spiritual factors in the total healing process. Likewise the trained minister is aware that his concern for spiritual wholeness in the lives of his people is closely related to their physical and psychic health. If we reserve the prophetic ministry for anyone inspired by the Spirit, pastoral care is reserved for those prepared and trained for it. Effective counselling requires more than "concern."

The pastor as counsellor is not interested in replacing the psychiatrist. Rather both are partners in the healing process. Many persons who are suffering from emotional and mental conflict cannot afford psychiatric care and in fact do not need it. Their disturbances are of such a nature that they may be helped considerably through pastoral counseling.

Then, too, one of the oldest doctrines of Protestantism is the "priesthood of all believers." Friends have interpreted this to mean that each soul could have immediate access to God without meditation of sacrament or priest. Just as important, however, is the understanding that we can each interpret God to one another as we have experienced Him. God can thus become more real through relationships of sharing.

While Friends have emphasized "that of God in every man" and the mystical relationship of man to God, we have been slow to explore the work of the Spirit in the dynamic relationship of the member and pastor or patient and physician. Some spiritual giants like George Fox found that there was only one, Christ Jesus, who could speak to their condition, but my impression is that many found Christ Jesus through George Fox, for the Holy Spirit uses human personality as a channel through which other personalities find wholeness in Christ.

* * *

The term "pastoral director" implies the close relationship between the counseling and the administrative functions. True a part of Church administration is impersonal, but an important aspect of it consists in helping sick persons to become involved in some worthwhile organization. We have hardly scratched the surface of possibility for utilizing Church organizations as therapeutic centers. I

PLAIN SPEECH

The Making of Peace

As we move from one year to another we are conscious of a great shadow which hangs over the life of modern man, the shadow of total war. We do not, at this juncture, have full peace, and that makes us sad, but we are at least grateful that the outbreak of World War III has, up to now, not occurred. What is important is that we should bend our efforts, as intelligently and as consistently as possible, to avoid the outbreak of full-pledged fighting and to build, economically, morally and spiritually a just and enduring peace.

The reason for the Quaker concern for peace is that war is so terribly evil. When war breaks out all of the injustices, which are involved even in the best of normal living, are grotesquely accentuated. The worst evils are not those of death, since all of us will die anyway, but rather the hatred and bitterness and the cruelty which war releases in human hearts. Modern war involves not merely or chiefly actual combat between armies, but the organization of entire societies for destruction and sometimes for vengeance. It involves the insecurity of entire populations and the most awful waste of resources, both material and human. We are not so rich in resources that we can afford such waste.

It is good for us to meditate on the terror which actual war entails, not because we

want to be morbid, but because this is the way in which men are nerved to new and better efforts to promote and to maintain peace.

In this holy task we have both positive and negative responsibilities. Our positive responsibility is to seek to develop friendship, to help economically and to permeate the world with ideas which increase men's confidence in the possibility of peaceful solutions of difficulties. This is why we must try to pierce every curtain. At the same time we are duty bound to avoid the encouragement of policies which make total war more likely. A position which increases the probability of war, however attractive it may be on other grounds, is inconsistent for a peace-loving Quaker. Here is where Friends need to engage in the most searching thinking. This is why we must help one another, demonstrating at the same time both the humility which comes when we recognize our infinite limitations and the courage that is involved when, in our concern for intellectual integrity, we are led to take stands which may make us unpopular. Hence, arises a new and pertinent query: *Are you careful to avoid the promotion of policies which increase the likelihood of the horror of modern war?* What we do after war starts is important, but it is by no means as important as what we do to keep war from starting.

D. E. T.

have seen individuals transformed because they found new direction and meaning in becoming a part of an intentional and purposeful worship centered community. Harold Collier, in his chapter in *The Quaker Approach*, suggests that "the Quaker Meeting and the Quaker fellowship are ideally designed to provide this healing society in which the lonely, isolated and morbidly shy individual may find both himself and his healing."

The good church administrator strives to coordinate all of activities into some unified program, so that two things can happen to

every person in the fellowship. First, each will discover his potential power and release it through an organized effort, and second, each will experience the reality of the Spirit of God working in and through the group, and within and upon his own life.

* * *

At its best Quakerism has been an experimental religion. Each person has been free to discover God for himself. Since the Separations, however, we have tended to become rigid groups in our method of worship. Pastoral Friends, while

(Continued on page 10)

A Study in Courage

By Thelma Jay

Thelma Jay is the wife of Robert A. Jay, minister of the Friends Church in Wessington Springs, South Dakota, (Nebraska Yearly Meeting.) and the daughter of Ernest and Blanche Allen, pastors at Hay Springs, Nebraska.

One of the most indomitable people I have ever met is Ora Warren, long an invalid of arthritis.

High in the Rockies, in the beautiful San Luis Valley, Ora was born near Center, Colorado, on April 25, 1902. It was here within sight of the lofty Sangre de Cristo range and the majestic Mt. Blanca, that Ora skipped to school and to her beloved piano lessons. Her dreams of being a renowned musician were growing; she was a popular pianist with the local organizations.

Then Ora Warren's career received a crippling blow. At 17 she found that arthritis was making it difficult for her to write and by the time she was 23 she was invalided. It seemed as if her world had shattered, and for a while she was bitter. Her mother, grasping every thread of hope, tried everything within her power to curb the disease. Sewing for people where ever she went, Mrs. Warren took Ora to lower climates, bathed her in hot springs, and even traveled to Williamsburg, Ontario to consult a renowned doctor, but to no avail.

With God's help, Ora became more cheerful. Fortunately she had learned how to tat and do bead work when she was quite young, and her mother taught her to crochet. Neighbors began asking to buy her products, and as her fame spread she found a ready market for the things she made so well. Her morale climbed as she felt herself less of a financial burden to her parents.

Ora learned to knit near the outbreak of World War I, and she knit many articles for the soldiers. When her hands became badly crippled she feared tatting was a thing of the past, but discovered she could tat left handed. Now she tats quit a few earrings.

Ora Warren's vital interest in people has saved her many a lonely hour. Numberless callers come to

cheer Ora, but invariably leave with their own spirits lifted.

The first time I met Ora, I was a child of 12 riding into the Valley with my father and a truck load of cherries. As we neared the small town of Center, with its surrounding potato fields and artesian wells, often I was asked, "Have you met Ora Warren?" I hadn't—then, "You should meet her!" I did meet her, and our friendship has lasted through the years and over the miles.

Ora's parents purchased a wheelchair which aided Mrs. Warren in the care of Ora, and also let her leave home occasionally when she had someone to push her. The Friends Church, which she attends whenever possible, built a ramp for the wheelchair.

Ora joined the Friends Church on October 17, 1943. She has served as assistant teacher to the young married people's class, but "I have no responsibility now, only to attend church as regularly as I can, which is mostly during the summer months," she wrote to me. And this quiet example of church attendance encourages others to be more faithful.

Her entertainment consists of listening to the radio, visiting with friends, her membership in the Shut-in-Society, and her many

hobbies. Besides her hand work, she gathers salt and pepper shakers and is taking a time-consuming but enjoyable art course by correspondence.

Although her mother and father have to do most things for her, Ora still feeds herself and does her own writing. When we see her misshapen fingers which are almost clinched to the palms, we marvel at the daintiness of her writing.

As the pains of arthritis wandered from one joint to another and at times struck all over, they kept increasing in severity, until pain tablets became a necessity. For a time the painful nights were endless, but now Ora reports that she is resting better and enjoys a night's rest after being in her chair all day. Not only is she resting better, but she can get her hands to her face and feed herself with greater ease.

As her parents aged, it became increasingly difficult for them to push the wheelchair, and Ora was confined more and more to her home. When somebody suggested a motorized wheel chair, the idea spread like a prairie fire. As enthusiasm mounted, the Friends Church, friends and relatives donated \$400. The Warrens paid the balance, and the electric wheelchair was purchased in 1951. Not long after, the Warrens purchased a Porto-Lift and some friends gathered \$100 toward this. Ora can now go wherever she wishes in her motor chair, except in inclement weather.

Ora's success in stamp-craft would be phenomenal, even if she had full use of her hands. She takes the cleanest looking cancelled stamps, sorts out the colors she needs, and cuts them into the objects for her pictures. Some of her designs require the intricate cutting of several stamps and placing them together like a jigsaw puzzle. Ora has a fine sense of color and skillfully blends the various colored stamps into her pictures, then adds just the right subtle touch of water colors for the background.

I am looking forward to the time when I can again walk up the ramp of the yellow stucco cottage, where Christian love radiates to all those who enter, giving us inspiration and help, leaving us a little ashamed as we go to meet our dwarfed problems.



Ora Warren

The Mills and Picketts in Thailand

Sumner and Lela Mills of West Newton, Indiana, are now on a round-the-world trip of Friendly visitation together with Clarence and Lilly Pickett of Philadelphia. This is the third letter from the Mills to appear in this journal. Sumner Mills is Clerk of the Five Years Meeting of Friends; Clarence Pickett is Secretary Emeritus of the American Friends Service Committee. Their journey is sponsored by the A.F.S.C.

In our round of visitation to Friends centers, projects and missions in the good company of Clarence and Lilly Pickett, we have now reached one of the crossroads of Asia, the interesting and exotic city of Bangkok. This metropolis of a million people is built on the delta marshes at the mouth of the Chao Phya River and still retains some of the flavor of the life portrayed in "Anna and the King of Siam." Incidentally, the latest American movie based on this book, "The King and I," is not shown here because some of the royal advisers felt that it might offend some people. The King is said to have found no objection to it but others felt that the pictures contained some scenes which were lacking in respect for royal customs and royal dignity.

Bangkok is not thought of as a Friends Center, but there is a little group of American, British and other Friends which meets monthly for worship and discussion; with other occasions between in which they see each other, especially at the International Church where several are quite active.

Our special guides and arrangers here are Antony and Elise Meager, whom we had known in Philadelphia. Tony has been a representative of United Nations Children's Fund for a number of years, while Elise is chiefly busy with their two lovely children, Pier and Sharon.

Our other special contacts are Floyd and Mary Wilson, Earlhamites known to many Friends in Indianapolis and Richmond. Floyd has been with the Y.M.C.A. here since the war, but after eight years in the tropics expects to return to some "Y" post in the States next May. Mary will be remembered by some as Mary Webb at Earlham. They have two fine children, Margaret Ellen and Larry.

We are staying at the Presbyterian Guest House, a pleasant

place which welcomes other travelers as warmly as Presbyterians. Here we have met several of the sixty-odd Presbyterian missionaries now working in Thailand. Several were formerly in China and all these contacts provide something of a glimpse of the Christian outreach in this predominantly Buddhist country.

This week we heard a fine rendition of Handel's Messiah at the International Church produced by the combined choirs of about six Bangkok churches representing almost as many denominations. The singers were both Thai and Europeans, as all white people are called. The orchestra was even more international with seven nations represented.

Last night it was our great privilege to hear a lecture by Arnold Toynbee, the famous British historian, who is touring Asia preparatory to revising his treatment of Asia in his monumental "Study of History." We met him first in Tokyo and next week he moves to Rangoon in Burma at the time of our visit there.

Discussions with a few English-speaking Thai, along with visits to Buddhist temples here and in Japan, have given us a new appreciation of the enduring qualities of this ancient religion. Monks in their bright saffron robes seen everywhere are a constant reminder that, at least in outward forms, this national religion is important. Every young Buddhist man is supposed to leave home and become a monk for at least three months, which accounts for the number who seem a little older than school boys. Employers give men a leave for this if they are working. A Buddhist professor tells us that Buddhists welcome every other religious movement and do not feel that Christianity is in any sense a competitive threat.

Our meeting for worship with Friends here was a deep and meaningful experience. It has been this way in every little Friends group visited, in Japan, Korea, Hongkong, and Singapore. We feel more strongly than ever that the Society of Friends has an important message and mission in the wider Christian Fellowship and special opportunity to speak to leaders of the other world religions. Clarence Pickett has been much in demand as a speaker in groups ranging from Rotary Clubs to students.

Sumner and Lela Mills

Friends Meet Nehru

A group of five Friends met recently in New York City with Jawaharlal Nehru, Prime Minister of India, by arrangement with Ambassador Mehta. The memory of Agatha Harrison and our common friendship with Clarence Pickett and Horace Alexander gave the occasion a personal and spiritual quality in which the mutual sharing of concerns was natural.

The chief interest of Friends was to ask in what ways we might best serve within the present day range of world problems. We referred to the fact that Clarence Pickett might soon be seeing Mr. Nehru in India and that James Bristol would be in Delhi sometime next summer to take up residence at the Friends Center. We expressed appreciation for the value to our international student group, especially in Japan, of student participants from India.

We referred to peaceful efforts of Montgomery, Alabama, Negroes to achieve full status as citizens and expressed the hope that Mr. Nehru might sometime meet Martin Luther King, their leader.

China was considered. Mr. Nehru had seen the report of the English Friends' visit last year. He thought it important that the obstacles to American Friends' participation in a similar journey of friendship should be overcome.

The increasing awareness by the Asia-African countries of their part in world affairs, particularly through the United Nations, was recognized. We expressed our feeling and hope that in the long range settlements in the Middle East the great countries of Asia would as neighbors be able to play an important part. Regional association is essential.

The Friends meeting with Mr. Nehru were Lewis Hoskins, Anna Brinton, Dorothy Steere, James Bristol and Errol Elliott. In a meeting preceding the conference with the Prime Minister, our well known Indian friend Amiya Chakravarty, Sydney and Brenda Bailey and Elmore Jackson held some discussion with us and gave advice. They were also with us in a period of worship.

E. T. E.

Our Cover Drawing

"Rest on the Flight" is from the Thistle Press portfolio of prints by Fritz Eichenberg, member of Scarsdale Friends Meeting.

More on the Peace Testimony

To the Editor:

Within the small space allotted to "Plain Speech" it is obviously not possible for D. Elton Trueblood to expound adequately the challenging question he raises concerning the Quaker Peace Testimony, (November 15.) Nor is it likely that most letters in reply can be much more than "letting off steam" for and against the views he has advanced.

It does seem to me, however, that the issue he raises is one which has been crying for thoughtful, prayerful, serious consideration in the Society of Friends for a long time. Within every group which has a long tradition, an inherited set of beliefs and practices, certain things come to be so taken for granted that inquiry and discussion in those areas are almost forbidden. Within the Society of Friends this was once the case with such matters as "simple dress," "three-and-thou" plain language, and "marrying out of Meeting." Today there are few Quakers who believe that the ancient Quaker testimony on these matters is right for our times.

This is not to suggest that the traditional Peace Testimony is on a level with these other matters. It obviously is not. Yet even here it seems to some of us that thoughtful reappraisal is desirable.

There can be no doubt that our Christian duty is to stand clearly for the way of love, of reconciliation, of peace, but even this needs definition. It is not enough just to repeat endlessly the fine sentiment that "war is evil, violence is wrong."

It is my deep conviction that Friends are not always aware of the fact that the choice is not usually between good and evil but between alternatives in both of which considerable evil may be inherent. There surely are some circumstances in which the use of a little violence — or the indication of a willingness to use violence — may prevent a much greater violence. The main difficulty I find with the traditional Quaker testimony on peace, as it is most often expounded, is that there comes to be a blurring of the distinction between what is an admirable and valid personal commitment and a political policy urged upon a non-Quaker nation and world. The political advice to the leaders of a country

in the name of Quaker testimony seems to me at times to be misguided and mischievous.

Accordingly, it would seem that there would be good reason for members of the Society of Friends to give thoughtful, deliberate attention to a re-examination of the Peace Testimony and a clarification of what it means: (a) in personal living, and (b) in political admonition to the nation at large.

Landrum R. Bolling.
Richmond, Indiana.
* * *

To the Editor:

D. E. Trueblood's "Plain Speech" about the Quaker Peace Testimony will probably arouse considerable discussion. I hope no one will disagree that conscientious objection to participation in war is no longer a sufficient expression of that testimony. It is obvious that as useful citizens of nations whose main business is war, we are implicated in some degree even if we refuse to fight ourselves. And we will not escape this dilemma until we have created a world in which war is no longer an essential element in international relations.

So far there is little room for disagreement. The last two paragraphs of his statement are a different matter. Quaker testimonies, I have always understood, testify to what we know of God and his will for men. Can a Friend say about any group of men that they "are utterly undeterred by moral considerations" without denying our faith that God can speak to every man? Can a Friend base his hope of peace on the constant threat to wipe out millions of men, women and children without blaspheming against a God of love?

Elton Trueblood apparently shares the common faith in the deterrent value of the H bomb. That deterrent effect depends on the Russian belief that under certain circumstances we would use the H bomb against them. If the Russians thought we were only bluffing and would never use the bomb, its deterrent effect would disappear. I take it that Elton does not want us to bluff and that therefore under certain circumstances he would favor using the H bomb. I think he should tell us what those circumstances are and then explain how his attitude stems from the Quaker Peace Testimony. . .

Benjamin Seaver
San Francisco, Calif.
* * *

To the Editor:

I, along with many other Friends, read with dismay Elton Trueblood's statements during the election campaign and now his latest pronouncements on the peace testimony. In the large circle where he is well known it may be understood that Elton Trueblood's views are consistent with those held by Quakerism in general. I hope this is not true in the case of his recent declarations on the Draft, the H bomb and the Quaker peace testimony. . .

The statement of George Fox and others to Charles II in 1660 states clearly the grounds for the Quaker objection to war and preparedness for war: "We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretence whatever; this is our testimony to the whole world. The Spirit of Christ by which we are guided, is not changeable, so as once to command us from a thing of evil, and again to move us into it; and we certainly know, and testify to the world, that the Spirit of Christ, which leads us unto all truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ, nor for the kingdoms of this world. . . Therefore we cannot learn war any more." This statement is unequivocal and unambiguous. . .

Clarkson's "Portraiture of Quakerism" says of Friends, "Whenever they can be brought to argue upon political questions they reason upon principles and not upon consequences." . . .

Ray E. Stewart
Dublin, Indiana
* * *

To The Editor:

Elton Trueblood is undoubtedly right when he says we need to keep our peace testimony under constant review "to see what (it) means in modern terms." But the logic by which he manages to equate our religious testimony against all war and preparation for war with reliance on "the deterrent power of the West" completely baffles me. We are asked to believe that George Fox, if he were living today, would have us "take away the occasion of all war" by building and testing ever more dreadful weapons of mass destruction, by continuing and intensifying the militarization of our national life, by abandoning our faith in the power of the spirit of God and putting our trust in naked military

might. Surely this is a gross perversion of George Fox's teaching and of every thing that our religious testimony has meant for three hundred years.

The "old phrases," says Elton Trueblood, included "the utter renunciation of war." Individual Friends in the past have differed in the degree of their faithfulness to this absolute statement. Some, like John Woolman, have striven chiefly to make clear and uncompromising witness to it in their *personal* lives. I believe Elton Trueblood once publicly adopted this position and called it "vocational pacifism." Others, like William Penn and John Bright, have compromised a little in the hope of exerting an effective *public* influence toward that goal. But all have acknowledged the claims of the absolute Christian ethic against all war and violence; and those who have departed from it, in however slight a degree, have stood under the judgment of that ethic as expressed through the corporate witness of the Society of Friends. If we were to accept Elton Trueblood's logic, we should abandon this Christian witness after three hundred years—or shall I say after two thousand years?—and identify our religious peace testimony with "the deterrent power of the West."

But surely the Quaker peace testimony, if it means anything, still means "the utter renunciation of war." "If the salt has lost its savor, wherewith shall it be salted?"

Frederick B. Tolles
Swarthmore, Pa.

* * *

To the Editor:

The statement on "The Quaker Peace Testimony" in the November 15 issue of *The American Friend* has been the subject of grave concern and very earnest consideration at our regular meeting today. We find ourselves unable either to accept its thinking or to ignore its challenge.

Briefly, we do not agree that the "pattern" of Friends' historic testimony has ever held objection to be sufficient; it has always held objection to be essential, as we do.

Again, it is clear that life is impossible without involvement but surely there are differences in degree of involvement so great as to constitute a difference in kind. It is manifestly absurd to claim that the involvement of the conscientious objector is equivalent to that of the soldier, conscientious or other-

wise.

We find ourselves unable to sit in judgment on our brothers, "the men of the Kremlin," in whom there is also the "Seed of God," and to deny them the possibility of response to suffering love undertaken in their behalf. We hold that the writer at this point confuses religious principle with political strategy. The former may or may not, in his judgment, be effective, but surely Truth is not dependent on the security provided by our, or any other, form of "deterrent power." God, we believe, is still above all nations and our first allegiance is to him. The consequences of obedience are in his hands, not ours. Finally, we believe that today, as three hundred years ago, George Fox's "main interest" would be, not "in taking away the occasion of wars," right and necessary as that is. Rather it would be to "live in the virtue of that life and power that takes away the occasion of all wars." This we must all humbly try to do.

The Spirit of Christ, by which we are guided, is not changeable.

Lewis W. Hoskins, Chairman
(The above letter was prepared by the Peace and Service Committee of New York Yearly Meeting, and is sent with the approval of the Representative Meeting.)

* * *

To the Editor:

I want to express my appreciation for the Plain Speech statement regarding the peace testimony of Friends. I think it hits upon a very realistic attitude. It is something that I have been thinking for some time.

A further thing that has been of concern to me is the possibility that in our instance on the position of non-violence and pacifism we may be in danger of overlooking a concept that, to me at least, is deeper and more basically fundamental to our whole concept of religion and life. That is the concept of the freedom of conscience, or the freedom to follow where conscience leads. It is my opinion that a large number of fine Christian American men have gone into military service because their consciences dictated such action to them. Of course, a further implication of this particular principle is the responsibility of home, church and school to train and educate consciences in the right directions. But, it seems to be a direct denial of one of the principal beliefs of our faith to con-

dem another person for following his conscience when that course is different to what our own consciences would direct us to do.

H. Millard Jones

High Point, N. C.

* * *

Unfriendly Persuasion

To the Editor:

We consider "The Friendly Persuasion" a travesty on Quakerism. The Catholic Free Press called it a shocking "caricature of Quaker religion." Again, referring to the hero, "The fact that he lies with the Holy name on his lips makes light of his Quaker teachings and beliefs." The hero deceives his wife repeatedly, in minor matters it is true, but nevertheless it is deception.

The scene of the three unmarried sisters is ludicrous. The hero's boisterous, irreverent prayer to drown out the notes of the organ is unrealistic sacrilegious and might be termed blasphemy against the most sacred ideals of Quakerism. The Elders are made an object of ridicule.

The book is not as objectionable or exaggerated as the picture. Both are amusing, but, in our opinion are very poor public relations for Friends.

Howard and Gertrude Kershner
New York City

* * *

Carl Heath Memoir

To the Editor:

A group of Friends in London have had under consideration for some time the possibility of publishing a biography or memoir relating to the life and work of our Friend Carl Heath. No definite arrangements have yet been made for this but the group is anxious to ensure that relevant material—in the form of letters or other papers—should be available if and when the time comes for such a publication to be issued. Could I invite Friends who still have copies of any significant correspondence with Carl Heath and would be willing to make it available for this purpose, to get in touch with me? I would appreciate hearing too, from any Friends who feel that they would have something to contribute indirectly to such a volume out of their personal knowledge and recollection of Carl Heath and his inspired service.

Gerald Bailey
"Cloverlea," Bramley
Nr. Guildford
Surrey, England

Ermin C. Perisho

1888 - 1956

Floyd W. Perisho

1883 - 1956

Ermin C. Perisho, pastor of the Wyandotte Friends Church of Wyandotte, Oklahoma, and a prominent figure in community affairs there for many years, died on December 10 at St. Mary's Hospital in Rochester, Minnesota, where he had undergone surgery a week before. Ermin Perisho had served the Wyandotte church for 17 years, while also acting as director of religious education at the Seneca Indian School. Immediate survivors are his wife, Ruth Coffin Perisho; a daughter, Mary Emily, a student at Friends University; a sister, Mary Marsh of New Providence, Iowa; and two brothers, Walter of Oskaloosa, Iowa, and Lester of Pennland, North Carolina.

Born September 6, 1888, Ermin Perisho was the son of Elias and Emma Perisho of near New Providence. He was a life-long member of Friends. He was a graduate of Nebraska Central College, Penn College and of McCormick Theological Seminary. He taught in Friends Academies in Kansas and Idaho and for four years was head of the Religious Education Department of Penn College. Before going to Wyandotte he held pastorates at the Smyrna and Lynnville Friends Meetings in Iowa, where he also taught religious education courses in the public high schools. He was the originator of the Wyandotte Father and Son Banquet and was also a Boy Scout Master for over ten years.

His great courage in overcoming a handicap that had confined him to a wheel chair since early manhood was a source of strength to many others.

Funeral services were held at the Honey Creek Friends Church near New Providence with Guilford Street in charge, assisted by Willard Reynolds. Burial was in the Honey Creek Cemetery. A memorial service was held at Wyandotte on December 23.

* * *

Floyd Warden Perisho, a teacher in three Friends Colleges, died on December 8 at his home in North Mankato, Minnesota, aged seventy-three. He was born November 28, 1883, to Elias and Emma Perisho of near New Providence, Iowa. He was married to Ethel Lowe on August 14, 1913, at Central City,



Ermin and Ruth Perisho

Nebraska. He was a graduate of the New Providence Academy, Penn College and the State University of Iowa.

Floyd Perisho was an instructor at Nebraska Central College from 1908 to 1915, at Pacific College from 1915 to 1933, at William Penn College from 1933 to 1937, and at Colorado State A. and M. from 1937 to 1949. He was a lifelong member of Friends, active in church and Y.M.C.A. work, and a member of Sigma Xi (Science Research Honor Society) and American Chemical Society.

He is survived by his wife; a son, Clarence, of North Mankato; a daughter, Erma Thompson of Barnesville, Ohio; five grandchildren; and three brothers, Walter, Lester and Ermin (who died two days later); and a sister, Mary Marsh. Services were held at the Honey Creek Church in charge of Guilford Street assisted by Charles Whitely. Burial was in the Honey Creek Cemetery.

Refugee Relief

(Continued from page 2)

Russell Stevenson, chairman of the Emergency Committee for Relief to Egyptian War Victims, spent a week in December surveying damages suffered by Egypt during the recent hostilities. He termed his visit to Port Said a "sobering experience," and reported an estimate of 2,000 Egyptians killed by the Anglo-French invasion and 120,000 refugees who have fled Port Said. He praised, as did Willard Jones, the work of the Egyptian government officials in dealing with the refugee problem, and urged American help in supplying Egypt with surplus foods for the refugees. Stevenson is also an official of Church World Service.

* * *

James M. Read, a Friend and Deputy High Commissioner for

Refugees, reports that after six years of trying to make governments conscious of the existence of the refugee problem, "suddenly it has come alive for them." Three things have happened which are remarkable, he writes:

(1) The response to the Commission's appeals to take the refugees from Austria on a kind of evacuation, first asylum basis has been great.

(2) The use of the existing United Nations machinery marks almost a new era. The United States has led off by giving the United Nations a million dollars which the High Commissioner's Office has allocated. The U. S., sponsored a General Assembly resolution calling on the High Commissioners Office to co-ordinate the work for Hungarian refugees. By giving its aid through the U. N., the U.S. has set a good example.

(3) The attention given to the Hungarian refugees will bring alive the whole refugee question. We have the example already of New Zealand and Canada and Sweden increasing substantially their contributions to the United Nations Refugee Fund for the "old refugees" (of whom there were already 30,000 in camps in Austria when this crisis started on October 28) at the same time as they made significant contributions to the fund for Hungarian refugees.

Prophet vs. Pastor

(Continued from page 5)

recognizing the need for a pastoral director, have nevertheless tended to idealize the prophetic ministry. But still we are perhaps most free of all Quaker groups today to recognize that the prophet's role historically tended to be that of the critic and not the builder, the judge of culture and not the planner of it. The Quaker pastorate involves the importance and necessity of both. The pastoral Friends Meeting can develop the prophetic ministry in the meeting for worship by encouraging wide participation under the leadership of the Spirit. At the same time it will be aware of its need for a pastoral director who will work toward implementing the insights coming out of the corporate worship experience into the program of the Church, and thus, into the life of the continuing community. In addition, through faithful pastoral care, the Friends Meeting stands not only as a critic of culture but as a redemptive healer in it.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Quakerism and Politics, by Frederick B. Tolles; The Ward Lecture, Guilford College; 22 pages; free on request.

The distinguished series of Ward Lectures, inaugurated in 1950, featured a series of elder statesmen in the Society of Friends. Now, with Frederick Tolles' fair and penetrating treatment of the political question, a representative of the younger leadership provides the best introduction to the subject.

The author starts with "the fundamental principle of Christian pacifism" for both Penn and Fox and concludes "that there is no one Quaker attitude towards" participation in politics. With Rufus Jones, he points on the one hand to the absolutist and on the other hand to the relativist, and reminds each side that it needs the other. Here is no either-or logic, although there is a rigorous logic both in the path of perfectionism and in the path of compromise. Shall we try to hold the helm, and pay the price

in partially betraying our ideals? Or shall we try to be an exemplary Christian communion, set upon a hill, and pay the price of isolation from the main stream?

Perhaps "the distinctive Quaker posture" is that of the prophet speaking truth to power. We are well warned of the duties and dangers of this role.

This pamphlet is available at Guilford College, North Carolina, without charge to those interested, as long as the supply lasts.

Thomas Bassett

* * *

A Century of Race Street Meeting House, 1856-1956, by Frances Williams Brown; Central Philadelphia Monthly Meeting; 36 pages; fifty cents.

A handsomely printed booklet celebrates the centennial of Race Street Meeting House. Frances Williams Brown recalls the erection of the Meeting House, made necessary by the Separation, and goes on to record the life and atmosphere centered in it through the past hundred years. Any Friend who has visited the Race Street Meeting House or who is interested in the history of Philadelphia Friends will treasure this brochure.

Copies are available from 1515 Cherry Street, Philadelphia 2, Penna.

* * *

Insured by Hope, by Mildred Binns Young; Pendle Hill Pamphlet No. 90; thirty-five cents.

For twenty years Mildred and Wilmer Young have lived the only way they could in response to their growing understanding that only through recognizing the oneness of all human life is there real insurance against war, destitution and hopelessness. To recognize such unity, a life of poverty was laid on them as a Christian essential.

This Pendle Hill pamphlet by Mildred Young is a re-examination of the relation of voluntary poverty to the religious life. It is a challenge to our constantly rising material standards. Poverty is not destitution nor scorn for goods and property, but it includes strict limitation of goods for personal use as well as horror at war's wastefulness and profound dislike of all small carelessnesses. Most vital is poverty in spirit—"Blessed are the poor in spirit." So may be found the way to complete commitment to the whole of humanity.

Mildred H. Hale

QUAKER WORSHIPPERS

They turn their thoughts from world unrest
And venture on the spirit's quest;
Renewing faith of early youth
And searching out God's hidden truth.
Oblivious to outer sound,
They enter quietude profound;
With senses stilled, they calmly wait
The opening of the Heavenly Gate.

When worship's cup shall overflow,
The Gate will open, this they know;
The Master shall Himself reveal
In answer to their hearts' appeal.
Great rhapsodies of inward prayer
May flow through one, as music there;
And through another's listening soul
May sound of sacred anthems roll.

The silence breaks, and there is heard
The calence of the spoken word.
A healing balm for wounds within,
Or to disclose unconscious sin.
Each as he wills, may Him adore;
For others good most oft implore;
Soon ends the hour, the sacredest,
The journey of the spirit's quest.

Emma Wendt

AT LAST THE SOUL

Stallions of the mind
Brave the winnowing wind
Of panic . . . Toward the goal
Upon these flying hooves
My life forever moves
To reach, at last, the soul!

Lulu Minerva Schultz

HOPE

Let Hope be like the sun!—
If in drab clouds still bound,
It glows immense and round,
Scorning oblivion.

Lulu Minerva Schultz

PRAIRIE

I would not hunt a cloister or a cave,
There to explore the penetralian soul;
But rather, mile on mile and wave on wave
The billow reaches of a prairie's roll.
Where should I touch infinity except
On land that, creasing blue, outruns the eye;
Eternity, if not where dream is swept
Ascendant until time flows into sky?

Abandoning the narrow, pointed spoon
Which digs through realms of introspective dark,
And plunging into a basin of full noon
In outer weather's ampliative arc,
Might I not sooner taste the wine and bread
Wherewith the spirit is refreshed and fed?

Lori Petri

The Sunday School Lesson

Prepared by John C. Harvey

February 3

Our Mission as Disciples

Matthew 9:35 through 10:42

Only the kind of love which comes from God can cause a man to look at crowds and have compassion on them. Jesus had compassion because he understood the crowds at a deeper level than most people understand them. Most of us base our judgment of crowds on the particular surface actions of the moment, forgetting that their actions may be entirely different the next moment. The compassion of Jesus was based on the *abiding* factors in the lives of persons in the crowd, and these abiding factors were summarized in his statement, "They were harassed and helpless." Because he knew what was in men, Jesus saw that they could be *gathered*, and that they could be helped to make something better of themselves if they had a leader who truly cared.

This compassion, which causes a person to love the unlovely, is at the heart of any successful mission which Christ's followers undertake. There are many "missions" and crusades undertaken for lesser motives, and they are all doomed to fail insofar as the spread of Christianity is concerned. Even the high motive of "building up the Church" is not sufficient. A disciple must care deeply, as the Master cared deeply, for people as having value in themselves and as having the possibility of becoming something better through Christ.

Such compassion is pure. It is not patronizing, not extended from a distance or from a great height, and not a mere soothing salve. It has regard to physical needs, and recognizes also that mental and spiritual needs are part of the one total picture. This wondrous compassion of Jesus found expression in his total ministry to the *whole* lives of human beings in the environment in which they lived. In whatever way people needed help, Jesus was there to offer it. He gave his disciples both authority and power to do the same things, thus extending his compassion through them.

Such compassion is effective. It is the only force which can redeem a crowd. There is a latent harvest of goodness in a crowd, but only

Christlike compassion can reap that harvest. There are plenty of people who are eager to reap harvests of other kinds from crowds (witness the advertising), but the laborers who would reap the harvest of transformed human character are truly few. But a little of Christ's compassion goes a long way.

It is dangerous to pray the Lord of the harvest to send forth laborers into his fields. If we begin to feel the kind of compassion which Jesus felt, we may find a strong urge to get to work in the fields that are white unto the harvest. Sometimes we are afraid to pray for others, because we know that the next step will be a growing sense of mission. Look what happened to the twelve when they began to pray as they thought of the harassed and helpless crowds of Galilee. Watch out—praying with compassion will very likely impel you to go into the Lord's harvest field!

Questions: Were the instructions in Matthew 10:5-15 given just for the twelve apostles, or do they apply to us? In what sense may they be applied to our situation?

February 10

Warning And Invitation

Matthew 11 and 12

The relation between John the Baptist and Jesus is a fascinating one. Scripture is interwoven with traditional legend in our understanding of this relationship, so that we are not always on sure ground. John's preaching of repentance had been so vital, and Jesus seemed to some observers to lack the hair-shirt "hell-fire and damnation" characteristics that were so strong in John. This led them to question whether Jesus was the looked-for Messiah. Jesus loved people enough all right, but was he enough of a prophet to be the Messiah?

Some modern observers come to a false conclusion. They think of John as strictly the messenger of warning and of Jesus as strictly the messenger of loving invitation. They proceed to the conclusion that Jesus never uttered harsh words or words of impending doom. Our Scripture for today is not the only recorded instance where Jesus

warns people about rejecting the Kingdom of God.

There are sermon-tasters in our Friends Meetings who never want a negative note to be sounded from the pulpit. "Just give the invitation, and love people into the Kingdom." But the truth is that love demands from us at times that we shout a warning. Some pitfalls must be avoided if we are to be able to answer the loving invitation. We have to say "No" a good many times in order to be able to say "Yes" to Christ's invitation. And how are we to say "No" unless we are warned?

But there is a further important point to make. We do feel Jesus' loving invitation even while his warning is being given. Not so with some people. They seem almost to gloat over the fact that some others are going to be left out when the door is finally closed. They feel that they will be able to say, "See, I told you so. You had your chance to repent, and did not take it. Now you are left out, just as I said you would be." In contrast to this attitude, Jesus' compassion was at the root of his warning. "O Jerusalem, how oft would I have gathered thee . . . and ye would not." The bright light of invitation shines through the red light of warning.

Everyone is going to wear a yoke of some kind. Jesus invites us to carry his yoke, which he says is not as heavy or as galling as other yokes. There are reasons for this. One is that the yoke he gives us is made exactly to fit a man created in the image of God. By accepting his yoke, we are wearing what we were created to wear. Another reason is that the yoke he gives is "lined with love." When we freely take his yoke upon us, we find that we can take more of the rubbing against the obstacles of life without getting sore or disabled. Sometimes when Christ's yoke seems hard to bear, just remember how much harder it would be if it fit us less well, or if the yoke were not "lined with love." A life of discipleship may be hard at times, but a life of sin is much harder in the long pull.

Questions: Is the invitation which our Meeting gives to people to become disciples of Christ an honest invitation? Do we need to gloss over any parts of the invitation? Do we have a right to decide when to stop giving the invitation or the warning?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life = Far and Near

The Blair Home on South Main in High Point, North Carolina, has been given to the American Friends Service Committee. The Regional Office will move soon from its present location in Greensboro to High Point. The Blairs are an old and well known family of North Carolina Quakers.

* * *

Samuel and Clarissa Cooper of Philadelphia are spending several months in Friendly service, and will visit all the Friends Indian Centers during their travels. They were at Wyandotte at the time of Ermin Perisho's death. They spent Christmas with the Osages at Hominy, Oklahoma, and also planned to visit Council House and Kickapoo.

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This year's income from the Hollingsworth Estate, which is administered by the Des Moines Friends Meeting, will go toward the replacement of the dam on the mission station at Kaimosi, Kenya, which was swept away in a recent flash flood. The income amounts to \$2500, and is spent annually on some mission project decided by the Monthly Meeting.

* * *

Friends of the unprogrammed meetings in the southwest will hold their fifth annual conference this year at Camp Cho Yeh in Levington, Texas, January 25-27. Leaders at the Conference will include Ralph Rose of the Friends World Committee, Amelia Swayne of Friends General Conference and F.E. Hutchens and Mary Esther McWhirter of the American Friends Service Committee.

* * *

Howard McKinney, who has been with the Des Moines Regional Office of the American Friends Service Committee nearly five years, serving as Executive Secretary three years, has resigned to accept a position as Director of the Community Relations Commission in Erie, Pennsylvania. He will work with a broad education program, including an emphasis on fair employment practices.

* * *

William Barton, General Secretary of the Friends Service Council, left London on January 4 for a three-weeks visit to the United States. In addition to consultations with the American Friends Service Committee in Philadelphia, his itinerary includes a visit to the Friends Central Office in Richmond, a few days with the Quaker Team at the United Nations, attendance at the Friends World Committee meeting in Baltimore and a trip to Washington, D. C.

* * *

The Fellowship of Reconciliation at a recent Executive Committee meeting decided to close its regional offices as a measure of balancing the budget and strengthening operations. Branch offices in the Midwest and the West Coast would be opened and the national staff strengthened in the place of the regional offices, which now are located in Chicago, Berkeley, Los Angeles, Philadelphia, Boston, and Nashville.

* * *

Several Friends will combine trips to Jamaica with visiting Friends there this winter. Esther Stranahan of Minneapolis and her mother, Irene Stranahan, who is the wife of the late Edgar Stranahan, plan to spend January 11 to 20 visiting mission areas on the island of Jamaica, a field in which they have long been interested. Morris and Evangeline Kimber of Whittier, well-known California Friends, also are paying a winter visit to Jamaica with the hope of having fellowship with Friends there.

* * *

Levinus Painter, who has served as Acting Secretary of the Friends Africa Mission during his visit to Kenya, plans to leave Nairobi January 14. He will spend some time at the Friends School in Brumanna, Lebanon; stop in Ankara, Istanbul and Geneva en route to England; visit Halifax, York, Manchester, Birmingham, Coventry and Bristol; and return to New York March 9. He will attend the meetings of the American Friends Board of Missions in Richmond, Indiana, March 25-29 and report on his visit to the mission fields.

* * *

Chester G. Stanley, Superintendent of Ohio Yearly Meeting (Damascus) and Ralph B. Comfort of Tecumseh, Michigan, Treasurer of Ohio's Mission Board, left New York in November for a visit to the Ohio Yearly Meeting Mission Fields. They will spend a month in India, advising with

Coming Events

MARCH 25-29, 1957—Annual Board and Committee meetings of Five Years Meeting departments; Richmond, Indiana.

MARCH 29-31, 1957—Semi-annual Executive Council meeting, Five Years Meeting; Richmond, Indiana.

JUNE 26-JULY 3, 1957—Conference of Friends in the Americas; Wilmington, O.

AUGUST 26-31—North American Young Friends Conference; Five Oaks Camps, Ontario, Canada.

Everett L. Cattell and other missionaries in working out a program of a more definite Indianization of the Friends Mission church in that country. They will also visit in Europe and in Formosa, returning to his country the latter part of January.

* * *

M. C. and Elizabeth Morris of the Cleveland Friends Meeting are spending a sabbatical year in Germany. Recent letters quoted in the *Cleveland Tatler* report a visit of the Morris to the Friends Meeting in Stockholm, where they meet with Rachel West, hostess at the new Stockholm Friends Meetinghouse, and Elsa Cedergren, Swedish Friend who has visited in this country. They also met recently with the Friends group at Bielefeld, Germany. M. C. Morris is language professor at Hiram College and was formerly at William Penn College.

* * *

The New York City College Program committee approved a change which will bring it under the American Friends Service Committee. Headed by Horace Stubbs, the Committee will now be termed the New York City Program Committee. Staff members are Robert Gilmore, Secretary, Sheldon Weeks, director of Weekend Institutional Service Units and the Work Camp Program, and Paula Park, office secretary. The new relationship gives greater scope to the A.F.S.C. program in New York. The Committee is now under the Middle Atlantic Regional Office of the A.F.S.C., with Lyle Tatum as Executive Secretary.

* * *

Mid-Year Conference for Young Friends of Indiana Yearly Meeting was held at Muncie on December 28. John Norris of the Amboy Meeting had devotions. Don Odle from Taylor University showed pictures and spoke of his basketball team's tour in South America last year. The Mid-Winter Conference of the Young Friends Movement centered in Philadelphia will be held February 2 and 3 at Wilmington, Delaware, with speakers including Lewis Hoskins of the A.F.S.C., George Hardin of the Peace Committee, William Hubben of the Friends Journal, and James F. Walker of the Friends World Committee.

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"News of Friends in the Southeast" is the temporary title of a new mimeographed Friends periodical, the first issue of which was distributed in December. It has come out of discussions of the planning committee for the Florida

Friends Conference and will appear, it is hoped, on a quarterly basis. News reported in the first issue includes an announcement that Orlando-Winter Park Friends have held their first meeting for worship in their new Meetinghouse, plans for the forthcoming Conference in St. Petersburg in March, and a review of a meeting of the combined Yearly Meeting Committee and Planning Committee at which the possibilities and needs for a Yearly Meeting in the Florida-Georgia-Alabama area were discussed.

* * *

Both Friends Meetings in Des Moines, Iowa, have recently sponsored refugee families. The Pasadena Meeting in California is sponsoring a couple from Austria related to the family they brought over earlier in the year. Highland Avenue Friends in Columbus, Ohio, are caring for a family from East Germany. West Richmond (Indiana) Friends hope to bring over a White Russian-Yugoslav refugee family if visas are cleared. The Refugee Act under which these families were brought over expired December 31, but it is expected that the Administration will request of Congress some modification of immigration laws to permit additional numbers of refugees to enter the United States. The American Friends Service Committee working with Church World Service has aided Meetings in sponsoring displaced persons.

* * *

Several workcampers from the Workcamp on the Friends Africa Mission at Kaimosi, Kenya, spent a weekend at Musingu recently where the work project was cleaning up the Friends churchyard there. Campers worked on Saturday, showed pictures to a local group Saturday evening and were present during the Sunday Church service. Four of the workcampers, two African and two from overseas, spent a little over two weeks at the Ofaa Friends Center in Nairobi recently, building a fence around the property and surfacing the play area. The Ofaa Center serves the African committee in a section of Nairobi through a community center as well as a Friends Meeting. The campers then moved to Nbrayari, a Kikuyu rehabilitation village, for a ten day period and under the guidance of a Christian Council of Kenya worker constructed a demonstration African shelter for chickens and made a series of nursery seed beds. Local people worked with the campers. Other work done by the campers has included helping build the temporary bridge at the Kaimosi mission after the October flood swept away the dam and bridge. Chief service of the Friends International Workcamp in Africa, which is under the direction of three groups: the Friends Africa Mission, the American Friends Service Committee and



Superintendents and Secretaries Meet

Nine Friends met at Quaker Hill in Richmond, Indiana, December 4 and 5 at the annual conference of Yearly Meeting superintendents and secretaries. Present were (left to right) Robert Rumsey of Wilmington, Milton Hadley of New England, Walter Williams of Ohio (Damascus), Orval Cox of Iowa, Marlin Dawson of Baltimore (Homewood), Richmond P. Miller of Philadelphia, Donald Spittler of California, Glenn Reece of Western and Gladys Seaman of New York.

Orval Cox served as Chairman and Marlin Dawson as secretary for the group. John Compton was named chairman for the 1957 conference, which is scheduled for the first week in December again at Quaker Hill. Seth Hinshaw was named vice-chairman and Richmond Miller secretary.

While in session, the conference prepared a message to go to the Broadcasting and Film Commission of the National Council of Churches, asking that body to re-examine its recent policy statement on religious broadcasting. The radio program of Oregon Yearly Meeting, "The Quaker Hour," was discontinued, it was reported, after the release of the statement, and the secretaries and superintendents urged the National Council body "in the light of what seems to be discriminatory results from the advisory policy statement," to re-think their pronouncement. "We endorse the position that it is vital to religious freedom that diverse religious positions have a right to be heard," the conference stated.

the Friends Service Council, is the construction of TB cottages in connection with the Friends Hospital. Among the overseas campers now serving with the Workcamp are Ralph Way of Baltimore Yearly Meeting, Sven Rasmussen of Denmark and John Roynance of England. Several groups of Africans have spent three month periods of service with the camp and one, John Makesi, has given two terms of service. American young men interested in such a workcamp experience in Africa should write the American Friends Service Committee, 20 S. 12th St., Philadelphia 7, Penna.

Fellowships Awarded

Three academic fellowships, one for \$1,500 and two for \$1,000 each, are awarded each year under the administration of the American Friends Service Committee.

The Mary Campbell Memorial Fellowship awards a stipend of \$1000 for graduate study, here or abroad, to American students preparing themselves as emissaries of international and interracial peace and good-will.

The Charlotte Chapman Turner

Award of \$1000 a year is given to a married person rearing a family who is preparing for advanced training in social work or medicine or some other career pointing toward the alleviation of social or medical ills.

The Mary R. G. Williams award of \$1,500 will go to a young Friend interested in teaching at the Friends Girls School at Ramallah in 1957-58. In addition to the award the fellow receives room, board and laundry service from the school.

Application forms for all these awards should be requested from the Committee of Award, American Friends Service Committee, 20 South 12th St., Philadelphia 7, Penna. All applications must be submitted by February 15, 1957.

Correction

In the November 15 issue of this journal, a newsnote referred to Adlyn Evans as the foster daughter of Sarah Swift. This was an error. Adlyn Evans is the foster daughter of Sada F. Stanley, well-known retired Friends missionary in Jamaica and former Superintendent of the Lyndale Home for Girls.

BIRTHS

LAMB—To Emund and Maxine Bond Lamb, of Dublin, Ireland, a son, Alvin Harold, on October 15.

PITTS—To D. Aldean and Marilyn Davis Pitts of Plainfield, Indiana, a son, Mark Alan, on December 22.

DEATHS

HINSHAW—Wain Hinshaw, on December 14, at Liscomb, Iowa, aged seventy-four. A birthright Friend, he was born December 22, 1881, to Alpheus and Frances Hinshaw, and was reared in the Stanford neighborhood. They farmed in Hardin and Marshall counties, spent some time in the west at Seattle, and then lived many years in New Province before moving to Liscomb three years ago. Surviving are the widow; two sons, Forrest of Fort Wayne, Indiana, and Edgar of Marshalltown, Iowa; two daughters, Mrs. Wallace Chance of Thompson, Iowa, and Mrs. Larry Snow of Eldora, Iowa; two brothers, Leonard of Belvidere, North Carolina, and Faye, of Garden City, California; eight grandchildren and three great-grandchildren. Funeral services were conducted in the New Providence Church with Guilford Street and Worthy Spring in charge. Burial was in the New Providence cemetery.

SHENEFIELD—Burriss B. Shenefield, on December 14, at Oakville, Indiana, aged fifty-four. He was born at North Manchester, Indiana on July 25, 1902, the son of Edward and Myrtle Hanson Shenefield. He was a member of the Lutheran Church before becoming a member of Friends Memorial Church in Muncie in 1950. He and his wife, Helen I. Shenefield, had visited all eight of Friends missions in the United States. Surviving are his wife; a twin sister, Burnice Schroeder of Anderson; four other sisters, Madge Richardson of Seymour, Georgia Pratt, Ethel Randolph and Nina Ellet of Huntington; two brothers, Ray and Frank Shenefield of Huntington; a step-daughter, Mary Sue Carroll of Vincennes; four grandchildren and two step-grandchildren. Funeral services were held with the Rev. Homer Ogle of the North Manchester Lutheran Church in charge. Burial was at Andrews.

STANTON—Mae Burk Stanton, on Oct. 31, in Whittier, California. She was born February 10, 1883, in Poneto, Indiana.

Whittier—What is your favorite Whittier religious poem, and why, in one paragraph. Correspondence invited.

C. M. Taylor,
140 Cedar Street,
New York 6, N. Y.

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She moved as a young woman with her father and step mother to California, where she entered Deets Bible School in Los Angeles, graduating in 1908. She felt called to go to the Friends Mission in Guatemala, and continued in active missionary work for forty-three years. She took charge of the Girls School for ten years and then established a Bible Training School. In 1921 Mae Burk was

married to William Lester Stanton, also a missionary in Guatemala, and they worked together in Guatemala and later at Gracias Honduras. In 1952 they retired to Whittier, California. She was noted for her special gift in giving personal counsel. Most of the present pastors in the Guatemala Friends Churches received their training under her teaching.

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RICHARD H. McFEELY,
Principal

ADELBERT MASON, Director of Admissions
Box 351, George School, Bucks County, Penn.

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WESTTOWN REGIONAL SCHOLARSHIPS

Westtown now offers fifteen Competitive Regional Scholarships based on character, leadership, and intellectual performance. Winners receive grants of \$600 each, and these are renewable year after year if a satisfactory record is maintained. To be eligible, a pupil must be a member of the Society of Friends or have one parent who is, or has been, a Friend, and be ready to enter either grade ten or eleven. (There may not be any vacancies in the 11th grade).

Each applicant will be given in his home locality three subject matter tests, one in English, one in Algebra or Geometry, and a third to be selected by the student. Applications for 1957-58 must be in hand by Second Month 1st, 1957.

For Application forms address:

Daniel D. Test, Jr., Headmaster
Westtown School
Box No. 1000, Westtown, Pennsylvania

LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street, Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitzer, minister; 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois. phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.). Take bus to 108th and Western; Phone Cedarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister, 10729 S. Maplewood Ave. Phone Cedarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone Butterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Meeting for Worship, Sunday 11 a.m.; First Day School, 9:45 a.m. Clerk: Rayburn W. Cornwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; Phone MU 1-6528.

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30. C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rindard, Pastors. Phone 5634.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Elliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street, South Entrance. Visitors telephone AMherst 6-3221.

Detroit, Michigan—First Friends, 9840 Sorrento. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Visitors' telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Conley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado—Friends Church, Orchard Avenue and 25th Street, Sunday School 10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 0520R5.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for Worship Sundays, 10-15 a.m., followed by Adult Study. Children's Meetings on alternate Sundays. Clerk: Christopher Nicholson, 5002 Maunalani Circle, Phone 745893.

Indianapolis, Indiana—First Friends Church, 3030 East Kessler Boulevard. 9:30 Church School; 10:45 Morning Worship; 6:00 p.m. Quaker Club for Youth, Errol T. Elliot, Interim Minister; Gene Lewis, Minister to Youth; Geraldine H. Moorman, Pastoral Assistant; Office Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida—Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone Evergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70718.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone TWinbrook 5-7110.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 1729 York, BR5-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachusetts—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister, 29 Tremont St., WY6-4041.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 7th to April 28th, each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoon at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City. Oklahoma.

Orlando-Winter Park, Florida—Worship 11 a.m. Sunday. Meetinghouse—Marks & Broadway Sts.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372. Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1923 W. Mitchell Dr.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St. Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne. Bus to S. E. 35th Place, Gerald W. Dillon, Minister, Phone BElmont 4-3107.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

St. Louis, Missouri—Unprogrammed, Y.M.C.A., 1528 Locust 11 a.m. Phone Flanders 2-3116.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Toledo, Ohio—Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

Tucson, Arizona—Friends Meeting, 129 N Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m., First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk; Harold Walker, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Avenue at Glenn. Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting Wednesday 7:30 p.m. Ministers, Robert E. Cope, Norman Huff, Lela Gordon. Office phone, AMherst 2-3373.

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